

Education Commission hears college reports

Appreciation to Mississippi Governor William Winter in support of the cause of education in the state was expressed by members of the Mississippi Baptist Education Commission, during their meeting last week in Jackson.

The member voted unanimously to ask their chairman, Joe Tuten, pastor of Calvary Baptist Church, Jackson, to prepare a letter to the governor expressing the Commission's support of his efforts.

In his report to the Education Commission, Ralph Nonkester, president of William Carey College, noted that the college is having to raise its fees for the 1982-83 school year. Tuition will move from \$87 per semester hour to \$73 an hour. Rooms in air conditioned dormitories will go up from \$240 and \$275 per semester to \$250 and \$285, and board will increase from \$570 per semester to \$620.

Nonkester pointed out that a \$2 million development campaign authorized by the Mississippi Baptist Convention for the school in 1983 will be equally divided into two parts. Part one will seek \$1 million to be used in short and long range planning, curriculum revision, faculty development, student services, and fiscal/personnel management.

The part two monies will be divided as follows: \$100,000 for student scholarships, \$500,000 for perpetual plant fund for debt reduction and plant renovation, \$100,000 for instructional equipment, \$150,000 for phase one of a \$1,000,000 project for library facilities and equipment, and \$150,000 for development at William Carey College on the Coast.

He outlined five areas of special emphasis for the college. One will be to begin to develop a traditional academic program at Carey on the Coast to supplement adult education and graduate education there.

Top priority has also been given to expanding the School of Business and revamping its program. The faculty in church vocations has been strengthened, he noted, and the school is expanding its programs for ministerial students and those preparing for church vocations.

The special program at Carey for international students is being restructured. And new majors and minors have been added in music and business. These include majors in piano pedagogy and business management and a minor in real estate.

Nonkester said the full time equivalent number of students at Carey is about 1,450. This is determined by adding the total number of hours taken by students and dividing by 12.

The total number of students almost always exceeds the full time equivalent because many do not take the full 12 semester hours.

The report from Blue Mountain College was made by E. Harold Fisher, president. He noted a slight decline in students from 356 in the first semester to 335 the second. The decrease, he noted, appeared to be in elective areas for adults in such as Bible and art.

He pointed out that a word processing course was added to the evening schedule for this semester.

Fisher explained that applications for next year reflect an increase over the same period for last year.

The Baptist Student Union at BMC will sponsor two mission trips during

the spring break. Nine students will go to Burlington, Ontario, Canada, and the mime team will go to Logan, Iowa.

The college is gradually replacing its outdated heating system; and in spite of unusual expenditures in that respect, ended the first semester in the black, Fisher said.

He noted that the Board of Trustees will meet March 5 and at that time will make decisions on tuition and fees for the 1982-83 school year.

The Mississippi College report was made by its president, Lewis Nobles. He said that enrollment for the spring semester had reached 2,503. There are an additional 44 students enrolled in professional development program and the AIM program is expected to enroll 4,500.

Non-credit courses will begin March 22, and 76 are pre-registered. This is the largest number pre-registered ever in those classes. For the fall semester there were 342 in these classes.

Ray Robbins, visiting scholar in religion at Mississippi College, is teaching a course in New Testament theology at Clarke College. This course, planned mainly for bivocational pastors, has 20 enrolled.

Representatives for the Southern Association of Colleges and Schools will be on the Mississippi College campus March 1-3 to review the college for its 10 year renewal of accreditation.

Also an inspection team will visit the law school in April concerning the school's continuing status of provisional accreditation. Nobles said that with a positive report from this team the plans are to have a team visit again in the fall to review the school for full accreditation.

On Jan. 31 there were 118 applications for admission to the law school compared with 58 at the same time last year.

MC's tuition is \$75 per semester

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Annuity Board approaches \$1 billion in total assets

By Ray Furr

DALLAS (BP)—The addition of several programs and the approach to \$1 billion in assets highlighted the Southern Baptist Annuity Board report to its trustees.

In 1981 the board added a Foreign Mission Board missionary pension plan, developed a voluntary annuity plan, inaugurated a church insurance program and a new short-term pension investment opportunity and appointed a church pension study committee.

Assets increased nearly \$90 million to \$896,535,999. Board officials anticipate passing \$1 billion in assets this year.

In the 64th annual report to the trustees in Dallas, Annuity Board President Darold H. Morgan called the addition of the Foreign Mission Board missionary pension plan a major step for the two boards. The Foreign Mission Board decided last December to upgrade retirement benefits for its

missionaries and administer the plans through the Annuity Board.

"Beginning at the end of January we began sending pension checks to 350 new missionary annuitants and added 2,920 new missionary retirement accounts," said Morgan.

Despite the difficult challenges of 1981, the Annuity Board paid a record \$24,298,521 in retirement benefits. "In one month (January 1982) we paid \$2,480,798 in retirement benefits. It is exciting to see so many more people getting the help they so richly deserve," Morgan said.

Passage of the Economic Recovery Tax Act made it possible for the Annuity Board to offer the Voluntary Annuity Plan effective Jan. 1, 1982. Employees of all state or national Southern Baptist agencies or churches may contribute tax deductible contributions up to \$2,000 annually to their retirement accounts of the Voluntary Annuity Plan, even if they already participate in an employer-sponsored pension plan.

The Voluntary Annuity Plan is the board's response to the expanded Individual Retirement Account (IRA), approved by Congress last August.

A new church insurance program to meet the needs of Southern Baptist church personnel was launched Jan. 1, 1982. The program consists of a term life plan, a comprehensive medical plan and a long-term disability plan.

Development of the new insurance program included a new technical system to administer it. The Annuity Board now has the capability of billing members for the exact balance due and gives the member a part of the bill to keep for his records. Premiums for the insurance program are returned directly to the Annuity Board and processed by new optical character recognition equipment which reads the bill, credits the member's account, microencodes, endorses and microfilms the check.

Another retirement investment fund, the Short-Term Fund, was added in January. The new fund enables members in the Southern Baptist retirement plans to take advantage of high short-term interest rates.

"Money in this fund will be invested in short-term money market instruments with maturities of 12 months or less," said Morgan. The Short-Term Fund is one of four investment opportunities that the board offers its members.

A Church Pension Study Committee was appointed last July to study and recommend a new church pension plan for church personnel. The committee is expected to make an announcement on its recommendations to the trustees early in 1983.

Cooperative Program funds for relief, the only Cooperative Program funds received by the board, totaled \$357,200.

A 13th check was sent to annuitants who retired before 1980. Those annuitants who retired in 1980 and 1981 received their 13th check bonus in their 12th check.

Membership in the Church Annuity Plan increased to 58,930 in Plan B and 4,193 in Plan C. The old Plan A is phasing out in favor of more current investment opportunities. It dropped from 20,527 participants to 19,229.

Member contributions to the retirement program and insurance premium payments totaled \$78.8 million.

Gene P. Daniel was promoted to senior vice president of marketing from vice president and director of development agencies, and Bobbie Burkett was promoted from acting director of public relations.

Trustee Chairman Charles L. Holland Jr., and Vice Chairman Luther N. Davis were re-elected for a second term.

(Furr writes for the Annuity Board.)

Take the line of least resistance?

By Martha Skelton

NICOSIA, Cyprus (BP)—Scheduled to speak about missions to a large Southern Baptist church, Finlay and Julia Graham were startled when the pastor voiced his mission philosophy during dinner.

"I think you should put more missionaries where the response is greatest, to be good stewards," he said. "I don't think we should have missionaries where you are."

If the Grahams, veteran missionaries to the Arabic-speaking world, were out to win a popularity contest, they would have quit long ago.

But for nearly 40 years they have forged a co-ministry that withstands the mistrust of the Moslem majority in the Middle East and confronts Christians at home with the "heat hunger" for Jesus Christ they've found in the Arab world.

Finley Graham, a square-jawed Scotsman, was an RAF navigator in the Middle East during World War II. He accepted Christ at age 19 and became a Baptist out of convictions on baptism and tithing. Everywhere he flew on RAF missions, he would ask God, "Is this the place you want me to be?"

After the war, again he asked God about his future, this

time in a visit to the garden tomb in Jerusalem.

"I can't explain exactly what happened," Graham says now. "But three hours later when I came out of (the tomb), I was convinced that the Arabic-speaking world was my calling."

Julia Saccar Graham, a Texas redhead, came to Palestine in 1945 to work with Arabic peoples along with her first husband, Henry Haggard. Six months after they arrived, Henry died of a sudden illness.

"In the Arab world, a widow doesn't get to herself during the period of mourning," Mrs. Graham says. "But I went into the bedroom, locked the door and asked the Lord what to do." He brought to her mind, "just like on a screen," her commitment to God's call to missions while studying a mission book at age 10. "He knew what I would need was that definite call."

The Grahams met during language study in Jerusalem and were married in 1947.

Theirs has been a ministry with a backdrop most people only know from newspaper headlines—creation of the state of Israel, plight of the Palestinian refugees, civil war in Lebanon.

They've faced danger many times.

For six months after their marriage, the Grahams worked at the George W. Truett home in Nazareth. One night a young man came to warn them—they had been denounced as spies and the home as a Zionist storage place. Three men were being sent to kill them.

The Grahams knew if they fled, the charge would be substantiated. Instead, when three visitors arrived the next day, they gave them refreshments and a tour of the home. As they entered each room, Mrs. Graham opened the closets, cupboards and drawers.

The three left, expressing gratitude for what was being done for their people.

For 28 years, the Grahams worked in Lebanon, evangelizing, starting churches and teaching. Graham was a professor and president of the Arab Baptist Theological Seminary in Beirut before being appointed the Foreign Mission Board's associate to the director for the Middle East in 1976.

"I have never seen Finlay alarmed or worried," fellow missionary Jim Ragland observes. He remembers returning from furlough during the Graham's early years in Lebanon to find that uneasy, tense days in Beirut had decimated the faculty and threatened to close Beirut Baptist

School.

"Finlay had scraped together a faculty and got school started," Ragland says. "The bus driver refused to go into certain parts of town, so Finlay drove the school bus and took the kids home."

"Finlay is tough, all grit and gristle."

Another graphic illustration of the tensions in the area the Grahams serve is their relocation to Cyprus in 1977. "I feel like a fish out of water, not being in the Arab world," Mrs. Graham admits. But travel for them into Arab countries and Israel would be difficult residing anywhere but a neutral base such as Cyprus.

While work in the Middle East is definitely a matter of "handpicked fruit," as Graham describes it, both of them see a strong gospel witness to the Arab world as essential.

They respond, as they did years ago to the pastor who voiced his mission philosophy: "In a war, where the opposition is the greatest, you put in your best-trained troops."

"What we have done as Southern Baptists," Mrs. Graham says, "is put in the fewest and spent the least money."

(Adapted from Commission magazine. Martha Skelton is associate editor.)

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Woman's Missionary Union to convene at Columbus

First Baptist Church, Columbus, is the place. March 22-24 are the dates for the Mississippi Woman's Missionary Union Convention.

Theme for the five sessions will be "Bearers of the Name." Meditations based on the theme will be led at each session by former foreign missionary, Mrs. Roy McGlamery, of Memphis.

Other program personalities will include the national president of Woman's Missionary Union, Dorothy Sample, of Michigan; Mrs. A. Harrison Gregory, of Virginia, first vice president of the Southern Baptist Convention; Mrs. Adrian Hall, executive director of Nevada WMU; Brooks Wester, of Hattiesburg, immediate past president of the Mississippi Baptist Convention; Catherine Walker, special assistant to the president of the Foreign Mission Board in the area of intercessory prayer; and Beverly Hammock, assistant director, Christian Social Ministries Department, Home Mission Board.

Furloughing foreign missionaries who are at home in Mississippi will also bring reports of their work. Parents of Mississippi home and foreign missionaries will be honored during the Tuesday morning session and at a luncheon following the session.

Music will be directed and solos sung

(Continued on page 2)

Witnessing project planned for New Orleans convention

By Oscar Hoffmeyer, Jr.

NEW ORLEANS (BP)—Baptists are making extensive plans to share their Christian faith with residents of New Orleans when the Southern Baptist Convention meets there in June.

Ron Herrod, pastor of First Baptist Church, Kenner, and chairman of "Bold Mission—New Orleans," said approximately 5,000 ministers and

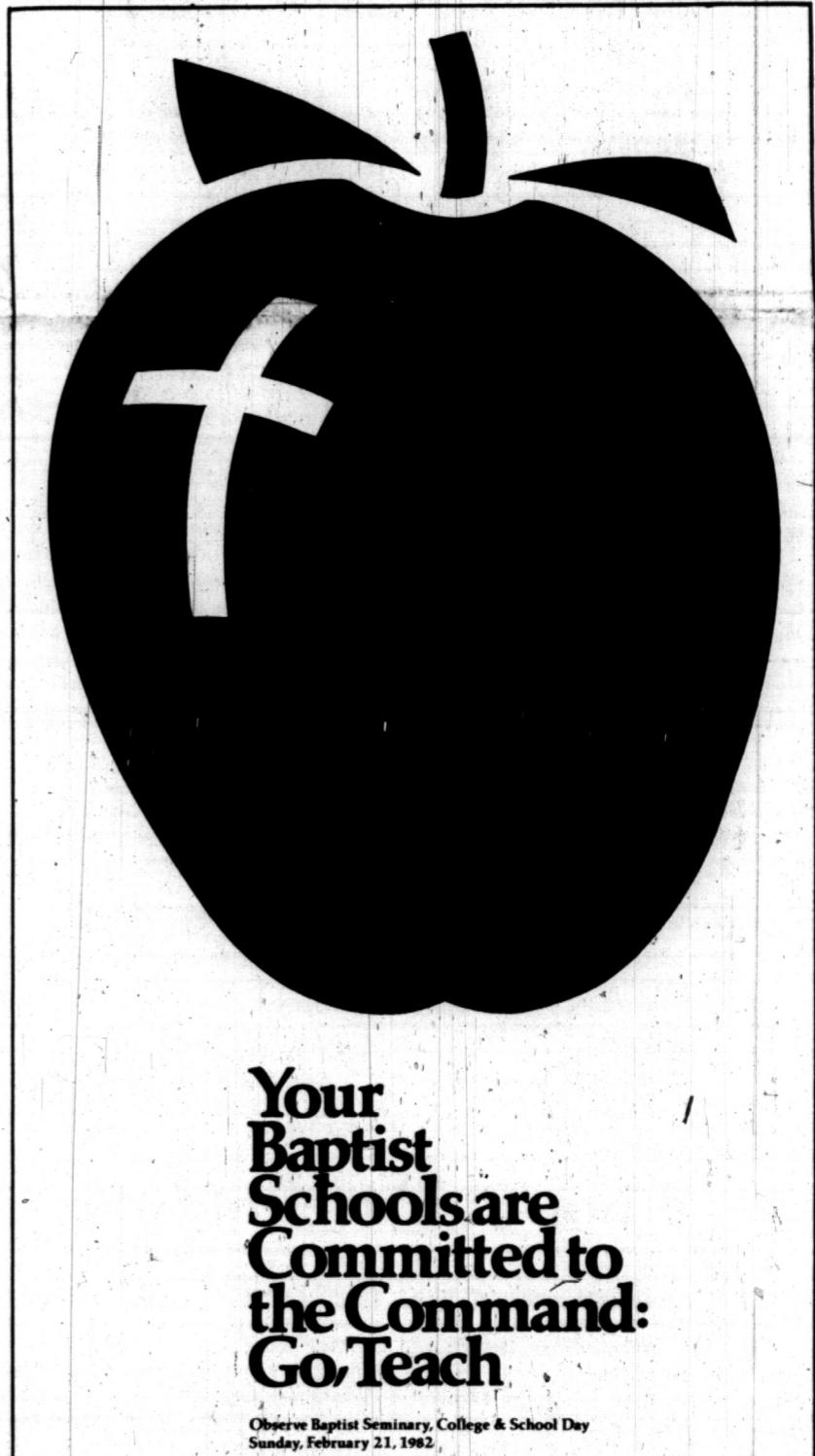
laypersons from all areas of the country are expected to participate in an adult evangelism effort June 12 and 13, prior to the convention on meeting June 15-17.

A special youth evangelism program, also expected to draw 5,000 participants, will take place June 11 and 12. Evangelist Arthur Blessitt, and singer David Meece will lead a youth rally at New Orleans Municipal Auditorium June 11. The following day the young people, currently studying

witness techniques, will move into suburban areas of New Orleans for house-to-house visitation, according to Calvin Cantrell, associate evangelism director for the Louisiana Baptist Convention, and coordinator for the youth rally.

Adults will meet in the afternoon June 13 at the Superdome to organize into teams then disperse into inner-city residential and business areas for witnessing, Herrod said.

(Continued on page 2)



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Both of these men now serve churches as ministers of education. The program also includes a conference for ministers' wives led by Mrs. James Webster and a report on the "Convention on Missions" by Chester Vaughn.

This year's officers are Gene Hendrix, president; Ron Shearer, president-elect; David Hulsey, vice-president; and Margaret McArthur, secretary-treasurer. Reservations for the meeting should be made directly to the Howard Johnson in Biloxi.

Shea McKinney, former youth specialist at the Baptist Sunday School Board, will lead a conference for youth and activities ministers. Leon Castle,

also formerly of the BSSB will lead a conference for ministers to children and preschoolers.

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(Continued from page 1)

Billy Graham is scheduled to preach in the Superdome that night at an evangelistic rally to climax the witnessing efforts of the two days.

Ed Young, president of the Southern Baptist Pastor's Conference and pastor of Houston's Second Baptist Church, said the June 13 evening session of the annual Pastor's Conference will join in with the rally when Graham preaches.

SBC-affiliated groups that traditionally meet before the convention are expected to participate in the Superdome rally and Herrod expects many city churches to transfer their Sunday night services to the Superdome.

The evangelistic thrust was prompted by a resolution passed at the 1981 convention in Los Angeles asking for an evangelistic outreach during the SBC meeting in New Orleans.

Herrod said the Sunday schedule begins at the Superdome with bus captains meeting at 1 p.m. Participants gather at 2 p.m. for materials and assignments to pre-arranged areas of the city. Buses will leave no later than 3 p.m. and return to the Superdome at 5:30 p.m.

Persons making visits will be organized into teams. Each worker will be given materials including evangelistic tracts and information about Southern Baptists. Names of local Baptist churches will be printed on materials so people will have a specific place to contact if they are interested in attending church.

Preliminary planners noted that 2,500 witness teams, each visiting five households during the afternoon, could contact 12,500 households. Statistics indicate the inner city of New Orleans has approximately 110,000 households.

Herrod said, "Obviously the task is enormous and the potential is tremendous."

Alan Woodward, pastor of Highland Baptist Church and chairman of the bus committee, said 170 to 200 buses will be needed to transport workers. He asked that churches contact him to offer use of their buses or vans.

Herrod said while the opportunity for witnessing is great in a city the size

of New Orleans, the task will not be easy.

"Many of the people of New Orleans have experienced so many types of events and lifestyles they tend to be blasé about most things," he said. "The only way we can reach this world city is to be in the spirit of prayer and in God's will. Just because we visit them at the doors of their homes or in the streets does not mean great throngs will come to the Superdome for the Sunday night evangelistic service. We must be serious about our commitment to share our faith with those who do not know Christ as Savior."

and be concerned about their spiritual needs."

Baptists of New Orleans, organized into various committees, are completing plans for a media promotion telling New Orleans about Southern Baptists prior to the convention.

A 30-minute special about the Southern Baptist Convention and the Superdome rally will be aired on the local NBC station the afternoon of June 13. The program was arranged with the cooperation of the Southern Baptist Radio and Television Commission.

(Hoffmeyer is associate editor of the Louisiana Baptist Message.)



Cornett



Greer



Barfield

Music evangelists' mini-concert

These are the six music evangelists who participated in a mini-concert during the Evangelism-Bible Conference in Vicksburg two weeks ago. From left, running clockwise are



Malone



Fike



Harper

Gary Cornett of Ripley, Hubert Greer of Brookhaven, Kathryn Barfield of Yazoo City, Cecil Harper of Jackson, Al Fike of Memphis, and Cindy Malone of Jackson.

WMU to be at Columbus

(Continued from page 1)

by Kathryn Barfield, music evangelist from Yazoo City.

Sessions were scheduled for Monday evening, 7-9; Tuesday, 9:30-11:30 a.m.; 1:30-3:30 p.m., 7-9 p.m.; Wednesday, 9:30-11:00 a.m.

Mrs. Robert E. Dent, of Holly Springs, is state WMU president and will be presiding over all the sessions. Marjean Patterson is executive director of Mississippi Woman's Misionary Union.

1981 Baptisms

Number	Church	Pastor	Association
206	(1) Pass Road Baptist Church	Ricky Edwards	Gulf Coast
123	(2) Woodlawn Baptist Church		Warren
103	(3) Fairview Baptist Church	Gene Henderson	Lowndes
96	(4) Immanuel Baptist Church	Paul D. Johnson	Warren
90	(5) Highland Baptist Church	Richard G. Lee	Jones
89	(6) First Baptist Church, Columbus	Joe McKeever	Lowndes
88	(7) Goodrum Baptist Church	Dwight Turner	Warren
86	(8) Colonial Heights	Gerald Harris	Hinds-Madison
74	(9) First Baptist Church, Long Beach	David Spencer	Gulf Coast
71	(10) First Baptist Church, Jackson	Earl Craig	Hinds-Madison

Tishomingo Baptist Association. Among those who have felt the loss most keenly are his family members, those associations which he has served and his fellow directors of missions.

The Mississippi Conference of Directors of Missions wishes to express in this letter of resolution our continuing sympathy to his family. We also wish to state our genuine appreciation for the outstanding work of mission service rendered by Brother Culver. His dedication to his work, his tireless effort of ministry and his unusual grasp of the true Christian mission have made a lasting impression on missions in Mississippi and have magnified the role of the director of missions.

"Our highest commendations go to Alcorn and Tishomingo Baptist Associations for their faithfulness in standing by Brother Culver and his family during his extended illness and up to the time of his death."

Chaplain Brister is a graduate of Oklahoma Baptist University, Shawnee, Oklahoma, and of Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he earned the degrees of Master of Theology and Doctor of Theology.

The only Southern Baptist working with inmates at Parchman, Brister is one of two chaplains assigned to work exclusively in Unit 29. The treatment program at this new unit is designed to prepare prisoners to take an increasing responsibility for their own behavior, with a short term goal of being transferred to residence with more privileges within the unit and a long term goal of living as good citizens out in the "free world." Many of the treatment program staff members see the need for an inner, spiritual change if rehabilitation is to be accomplished.

The work of Ovis Fairley, director of Mississippi Baptists' Parchman Prison Ministry, is a separate ministry from that which Brister does, as chaplain Fairley, employed by Baptists, works primarily with prison employees and their families and Chaplain Brister, a state employee, works almost exclusively with prison inmates. The two find opportunity to work together on some projects, however, and enjoy a mutually rewarding fellowship.

"I am not at Parchman to make

Flora scholarship set up at MC

The Ora Lee Bostick Flora Memorial Scholarship Fund has been established at Mississippi College as a memorial to a dedicated teacher for many years at Clinton High School and Mississippi College.

The scholarship fund, established by Mrs. Theola Flora Thevaos of State College, Pa., sister-in-law of Mrs. Flora, will be used to provide financial assistance to graduates of Clinton High School who plan to major in mathematics or who plan to teach.

Mrs. Flora joined the Mississippi College mathematics faculty on a part-time basis in 1978. She was a graduate of the University of Southern Mississippi and earned the master of education degree from Mississippi College. She was an active member of the First Baptist Church of Clinton.

Brotherhood names Men's director

MEMPHIS, Tenn. (BP)—Doug Beggs, pastor of Hampton Road Baptist Church in DeSoto, Texas, has been named Baptist Men's director for the Southern Baptist Brotherhood Commission.

Beggs, 41, will assume duties March 1, 1982. He succeeds David Haney, who resigned in December to become a church renewal and management consultant in Memphis.

The new Baptist Men's leader is a native of Lubbock, Texas, and a graduate of Baylor University and Southwestern Baptist Theological Seminary.

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Dr. Lewis Nobles

President, Mississippi College

A PERSONAL WORD TO MISSISSIPPI BAPTISTS FROM THE PRESIDENT OF MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE
FOUNDED 1836

Mississippi College
CLINTON, MISSISSIPPI 39058
Telephone (662) 924-5131

Office of the President

Dear Friends of Mississippi College:

Today, there is ample fuel for those who are spreading the fires of pessimism and defeatism. The economy is erratic, unstable and unpredictable. Unemployment is entirely too high. Storm clouds of unrest and potential conflict grow darker and more threatening, even in our own hemisphere. Our relations with cold war adversaries is anything but warm and Public Enemy #1, inflation, is enjoying too much freedom with no encouragement for an early arrest in sight. That's the negative.

But Baptists have always been a people who have been able to live on a plateau above the plain of the negative. We somehow are able to see the patches of blue through the black clouds and are reminded that each cloud still has that beautiful silver lining for us. We here at Mississippi College have so much for which to be grateful and we just want to take this opportunity to say 'Thank you' for your continued interest in and concern for your oldest and largest institution of higher learning. As a famous person once said, "We don't know what the future holds, but we know who holds the future."

Each year at this time Southern Baptists set aside a special day and School Day is being observed in churches throughout the Convention. It is a most significant time and opportunity for each of us to reflect upon and reappraise our role in Christian higher education.

Mississippi College remains a distinctively different institution where high academic standards and Christian ideals merge to offer the student the very finest of both. Thank you for permitting us the privilege of serving.

Yours for a brighter tomorrow,

Lewis Nobles

Lewis Nobles, President
Mississippi College

Zeb L. Brister was appointed to a chaplaincy in the Mississippi State Penitentiary at Parchman, beginning the work last December 1. He is employed by the Mississippi Department of Corrections to serve in Unit 29, the new prison unit which opened November 1, 1981. He and Mrs. Brister, the former Frankie Griffin, are living in Drew, Mississippi, near Parchman.

A native of Texas, Brister grew up in Oklahoma. He served as Director of Baptist Student Union in Oklahoma and in Kansas and was pastor of churches in Oklahoma, Texas, Kansas, Florida and Mississippi. He also

taught Bible and English at Oklahoma Baptist University. His last term of service in the Baptist student ministry was at the University of Tulsa, Tulsa, Oklahoma, where he served fourteen years. He was pastor of the Unity Baptist Church of Pascagoula two years, 1978-1980.

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Pledges go over million

Alta Woods Baptist Church, Jackson, recently completed a Church Building Fund and Budget Campaign. The members pledged \$769,372 toward a budget of \$767,000. At the same time, the members pledged \$1,009,730 to be given over a period of three years for building needs. This campaign has been a real blessing to our church," Charles Myers, pastor, said. "Our people have responded in a magnificent way and I am deeply grateful for their commitment to Christ and the church. The results are simply fantastic!" The leaders of the campaign are seated, left to right: Jim Bennett, Barbara Daniels, Maude Womack, Tom Daniel; standing, left to right: pastor Myers, Tommy Williams, Robert Hughes, Ray Benton, Earl Walker.

Trotts of Brazil to speak at Queens' Court



The Trotts

The Mississippi Baptist Actees Queens' Court is Mar. 5-7 at Clinton's Camp Garaway.

Speakers for the weekend event include Marjorie (Mrs. Earl) Kelly, Ed and Freda Trott, and Pattie (Mrs. Bob) Dent. Mrs. Kelly is author of the book "The Gifted Woman I Am." She is a former missionary to Israel and was vice president for college relations at William Carey College. The Trotts are missionaries to Brazil where Ed is executive secretary of the state Baptist board of Paraibia, Brazil. Mrs. Dent is state Woman's Missionary Union president.

Jim Grantham and Randall Hall, students at Mississippi College, will be music leaders. Gloria Ray and "Co." will lead in drama and theme interpretation. The theme is "Beautiful Feet." Queens' Court is planned annually.



The Smiths

Smith retires, honored twice

W. C. Smith, director of missions for Leake County Baptist Association for 11 years (1971-1982), has retired. He and his wife Myrtis were honored at a pastors and wives banquet and with a reception at First Baptist Church, Carthage. At the banquet they were given a purse of \$1,375.00. During the reception, attended by 200, Robert Walker, vice moderator of the association, presented two plaques of appreciation for long service. The couple also got two gift rocking chairs.

Smith and his wife are both natives of Leake County. He has served pastores in Madison, Hinds, and Winston County. In Leake Association, he had seen the mission giving increase from \$8,775.00 to \$35,000.00, and all 35 of the county's churches make renovations or build additions. Seven have built new pastores. The association bought a lot on Hwy. 16 and converted a building on it for office space. Smith said, "God has been good to us and to Leake County Baptists."

The Smiths plan to continue to live in West Carthage where they built a home 11 years ago. He is now serving as interim pastor for New Bethel Church, Neshoba County. "I want to keep serving the Lord as long as he permits," he said.

Henry C. Adams, succeeded him as Leake director of missions.

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"Strengthening the Family" — theme for Gulfshore week

"Strengthening the Whole Family: Growing Couples — Growing Children" will be the theme for the 1982 Family Enrichment Week at Gulfshore Baptist Assembly June 29.

Secretaries will hear McKeever

Joe McKeever, pastor of First Baptist Church, Columbus, will be a featured speaker during a Mississippi Baptist Secretaries Conference, Apr. 19-20, at the Baptist Building in Jackson.

McKeever will speak on "The Secretary Relating to . . . People," " . . . the Staff," and " . . . Her Family."

The other featured speaker will be Barbara Taylor, a housewife and mother from Crystal Springs. She is a former church secretary at First Baptist Church, Crystal Springs, and was administrative assistant to Mississippi Woman's Missionary Union for seven years.

Registration will begin Friday, Mar. 5 at 5 p.m., followed by dinner at 6:30. The event will end Sunday, Mar. 7 with lunch at noon.

Deadline for pre-registration, which is required, is Mar. 1. Cost will be \$24 per person. Write Queen's Court, Woman's Missionary Union, Box 530, Jackson, Miss., 39205.

Revival dates

Faith Church, Starkville: Feb. 21-26; Sunday, regular services, 11 a.m. and 7:15 p.m.; Mon.-Fri., 7 p.m.; Perry Neal, evangelist, Montgomery, Ala. preaching; Ron Hammonds, Bartlett Church, Bartlett, Tenn., music; Bill Garrett, pastor.

The program begins at 12:30 Apr. 19 with registration and concludes at noon the next day. An optional demonstration on business machines and supplies will follow at 1:30.

Single adults invited to Senatobia retreat

A regional single-adult retreat, "Beyond Our Asking," will be held March 26-27 at First Baptist Church, Senatobia. This event, planned by the Christian Action Commission, Mississippi Baptist Convention, is intended for all singles — those who have never married, those who are divorced, and those who are widows or widowers.

The seminar will feature four authorities in the area of singles ministry and relationships. Leaders will be Charles and Ann Smith and J. Clark and Margaret Hensley. Smith is a counselor in private practice in Nashville, Tenn. He will address the topic, "Who Do You Think You Are?" Mrs. Smith is consultant for Singles Ministries, Family Ministry Department, Baptist Sunday School Board. She will speak on "Growing Through Relationships."

Hensley, retiring executive director

Mississippi Baptist Activities

Feb. 21-24 Home Mission Study-1982 (SBC Emphasis)
Feb. 22 "Christian Involvement in Politics;" Woodland Hills BC, Jackson; 10 a.m.-4 p.m. (CAC)
Feb. 25-26 Mississippi Baptist Church Music Conference; Clarke College, Newton; 6:30 p.m., 25th-Noon, 26th (CM)
Feb. 26-27 8.5 X '85 Representative Training; Holiday Inn, North, Jackson; 1:30 p.m., 25th-Noon, 27th (SS)
Feb. 26-27 Church Recreation Mini-Lab and Church Drama Festival; FBC, Hattiesburg; 7 p.m., 26th 3:30 p.m., 27th (CT)
Feb. 27 State Keyboard Festival; William Carey College, Hattiesburg; 9:30 a.m.-3:30 p.m. (CM)

CT offers assistance to the associations

By Norman Rodgers, Consultant Church Training Department

The Mississippi Church Training department has announced a special assistance program which will be offered to associations in 1982. The program is designed to give maximum exposure of Church Training workers to the newly released, *Equipping Disciples Through Church Training*.

This book replaces the "Developing" series of Church Training manuals that have been used as training guides for several years. It combines in one volume all suggested organization and procedures for every age group in Church Training.

Associations that choose to schedule training workshops are asked to enlist a faculty composed of local workers. The Mississippi Church Training department will provide one worker on the team and in addition will offer training for the remaining faculty members at Gulfshore during the Church Training Leadership Retreat, August 11-14.

Henry C. Adams, succeeded him as Leake director of missions.

Financial assistance is provided for associational faculty members to attend Gulfshore. Assembly charges and a mileage allowance will be paid by the Mississippi Church Training Department and the Baptist Sunday School Board.

Several of the conference leaders at the Gulfshore retreat will be staff members of the Sunday School Board. A special notebook with teaching plans, audio visual suggestions and other aids will be given to conferees at the retreat.

Additional training for associational teams will be offered at the Associational Officers Training Workshops held in three locations on Saturday, August 28.

*Suggested dates for associational Church Training leadership workshops are October 4-5. However, many associations may find an alternate date more convenient.

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July 3, beginning with supper on Tuesday and ending with lunch on Saturday.

This event is designed to give Baptist families opportunities to be together in study, challenge, and recreation. It will be a time for families to get away from the routine pressures of life and to spend Tuesday through Saturday together in a relaxed atmosphere of love and affirmation.

The faculty will include leaders in the area of family, family enrichment, and family life development: J. Clark and Margaret Hensley, family life consultants, Jackson; Harry Lusenay, pastor, Temple Baptist Church, Hattiesburg; James Travis and Mrs. Travis of Jackson; and Phil Stanberry of Baton Rouge, La.

Featured conference leaders will be Wallace and Juanita Denton of West Lafayette, Ind. He is professor of family therapy and director, Marriage and Family Therapy Center, Purdue University. She is education coordinator, University Church, Purdue. The Dentons were featured in family week of 1980.

Registration will begin March 1 and may be made by sending \$15 per person to Gulfshore Baptist Assembly, Pass Christian, MS 39571. This will be applied to the total cost of the week. Names and ages of children should be

Education . . .

(Continued from page 1) hour, Nobles said.

On the Clarke College campus there are 140 students enrolled as Clarke College students and 35 more enrolled as MC students at Clarke. There are an additional 30 students enrolled in adult education and special classes.

The housing area for married students at Clarke is full and there is a waiting list, Nobles said.

Officers of the Christian Education Commission, in addition to Tuten as chairman, are Billy Tharnes, president of Copiah-Lincoln Junior College, vice chairman, and James E. Scirratt, pastor of Woodland Hills Baptist Church, Jackson, secretary.

At the invitation of the Commission, the Board of Ministerial Education through its immediate past chairman, Gus Merritt, pastor of Clarke Venable Baptist Church, Decatur. Jerry Oswald, pastor of Second Avenue Baptist Church, Laurel, is the new chairman. Merritt noted that the Therman Bryant Scholarship Fund has provided \$400 for a student on each of the four campuses.

The next meeting of the Christian Education Commission will be at Tupelo on the evening of June 10 and at Blue Mountain College on June 11.

Seminary Extension classes to open

CLINTON — Systematic Theology and New Testament Survey will both be offered through the Mississippi College Seminary Extension Center this spring according to Eugene I. Farr, director.

Systematic Theology, a survey of Christian doctrine, will be offered on Monday nights, starting Feb. 22 and continuing through April 26. The course will be taught by E. R. Pinson, retired professor of Bible at Mississippi College.

New Testament Survey, Part III, an expansion of Christianity from Pentecost to Patmos (Acts through Revelation), is scheduled for Thursday nights, starting Feb. 25 and running through April 29. Farr will teach it.

Seminary Extension Center classes are open to anyone 16 years of age or older. The cost is \$19 per course which includes registration, study guide and tuition. Textbooks will have to be purchased.

Scholarships are available for wives of ministers or of ministerial students, reducing the costs to just \$3.50 per course, plus textbooks. One semester hour of college credit is available to all high school graduates or equivalents.

Classes will be conducted on the second floor of the Leland Speed Library at Mississippi College. One may register for the classes at the beginning of the first or second class period.

Persons desiring additional information should contact Farr by calling 924-6527 or writing him at 203 W. Lakeview Dr., Clinton, Miss., 39056.

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given. The cost is \$21 per person per day for three or more to a room; children 2-11 years of age pay one-half the adult rate of \$21 per day; children under 2 pay 75 cents per day.

Family Week is sponsored by the Christian Action Commission, Mississippi Baptist Convention. For additional information, contact Paul G. Jones, P. O. Box 530, Jackson, MS 39205 (968-3929).

BAPTIST RECORD PAGE 3
Thursday, February 18, 1982

Our doubts are traitors. And make us lose the good we oft win, by fearing to attempt.—Shakespeare

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— Earl Kelly
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Editorials . . .

Gambling is for the track owner

The two pari-mutuel gambling bills that are in the Mississippi House of Representatives are classified as revenue bills because they would be supposed to provide some measure of tax money for the county or the state or both if they were to be passed. For this reason they do not face the deadline that passed Feb. 11 on each house of the Legislature considering bills that originated in its own chamber. Revenue bills have until March 17.

The two bills are very much alike in some respects. They have vast differences in others. Both were introduced by the same person, Rep. Ted Millette of Pascagoula.

House Bill 118 would make it possible to establish a racing commission in any county with at least 75,000 population but with no more than 200,000 population. Three counties fit this description. They are Harrison, Lauderdale, and Jackson. Jackson County has its own pari-mutuel gambling bill, however, in HB 191. This one is for counties that fit the above population description, but it also narrows the selection down to any county bordering on the Alabama state line and the Gulf of Mexico. There is just one of those counties in the state.

Little revenue

HB 118 would provide the state a little revenue, but not from the gambling. Both bills stipulate that for the first five years the licensee would get 20 percent of the money put into the pari-mutuel pool, and the rest would go to the bettors. After five years the licensee would get 15 per cent of the pari-mutuel pool. In either case, the licensee would pay the racing commission 5 per cent for its expenses. That five per cent would come out of the licensee's 15 to 20 per cent.

To allow the licensee five years to build up a cash basis is being more kind to him than would be the case for the county. Right off, there has to be a racing commission for there to be racing. The treasurer would be a full-time employee at whatever salary would be established. The commissioners would get \$100 per month each. There

would be four commissioners. Until there was enough cash reserve built up by the five per cent rake-off from the pari-mutuel pool, the county evidently would bear the burden of paying these salaries. One commissioner would be elected by two-thirds of the legislative delegation of the county, one appointed by the county school board, one by a majority vote of representatives of the municipalities, and one by the county board of supervisors.

What would happen if the school board didn't want to have any part in it is unexplained.

The only source of revenue that would seem definite for the state is a 10-cent tax on the admission charge. Any fines that would be collected would also be thrown into the pot for the state; but if the track were to be as well policed as has been assured, there would be few of them. It is supposed from statements of those who operate race tracks all over the country that those tracks do not attract undesirable elements anyway.

County control

So the state would get 25 per cent of the 10-cent admission tax. The county would get 75 per cent. The county would control the entire amount, however, and would not be required to pay the state anything until after salaries and expenses were paid; and they would not come out of the county's 75 per cent.

So the state would get a pittance from HB 118 if it were passed. On HB 191 the state would get nothing. It would all stay in Jackson County, but in this case the county would get only 15 per cent for all of its rural areas and its municipalities. The cities would get another 10 per cent for parks and recreation. The school systems would get 15 per cent, Jackson County Junior College would get 10 per cent, public libraries would get 10 per cent, the Jackson County Senior Citizens Program would get 10 per cent, the Jackson County Home of Grace would get 10 per cent, the United Way of Jackson County would get 10 per cent, and the Policemen's and Fire Fighters' Pen-

sion and Relief Fund would get 10 per cent.

Bear in mind that all of this would come from a 10 cent admission tax and what few fines there might happen to be. The bill mentions that fees and commissions are to be a part of this fund, but a search of the bill failed to turn up what those fees and commissions would be.

Defies explanation

Be all of that as it may, one section of the bill simply defies explanation. Should the bill be passed, Section 19 establishes that "Any Corporation, association or person who directly or indirectly holds any race without having procured a license as prescribed in this act should be guilty of a misdemeanor." That would mean that if two boys in Pontotoc County wanted to have a foot race after school, they would have to apply for and receive a license from the Jackson County Racing Commission. That seems illogical, of course; but it is what the bill says. Of course, if either Lauderdale or Harrison counties established a racing commission, it should be possible to apply to another commission if turned down by one.

Ridiculous? Of course. But again, that's the way it reads. And high school and college track meets are not excepted. The only exceptions are races held at county and state fairs. So the boys who wanted to have a foot race would be well served to wait until fair time or face a fine of \$100 to \$1,000 and/or a jail sentence of five days to six months.

And what about the United Way? Will it want income from race tracks? It might, but if so it might have to choose between that and much of the regular contributions that it has been getting.

There may be those who would refuse to cooperate with race-track income by refusing to contribute to a cause that is using such income, and for sure there would be those who would excuse themselves from contributing by saying the United Way wouldn't need the money anymore.

since it would have the income from the race track.

The race track would not pay amusement taxes. It would not pay an income tax such as is charged on athletic contests, dance halls, movies, parks, skating rinks, zoos, and other such enterprises.

The bill establishes that gambling would continue to be illegal unless it would be done through the medium of a pari-mutuel pool. How the pari-mutuel pool would cleanse it is hard to understand. But in that case all of the money stays with the licensee, the racing commission, and the bettors.

Bettors lose

It is evident, of course, that the bettors would lose 20 per cent of their deposits for the first five years and 15 per cent after that. So the only one who would really profit would be the licensee.

Again, they say that only those who could afford to lose should place bets. In a state that is last in personal income, who can afford to lose?

And even if the bettors came from outside the state, it is still only the licensee who would gain any appreciable income.

The bill is in the House Ways and Means Committee. The word is that it is to be discussed on Feb. 25. H. L. Meridith of Greenville is chairman of the committee. The members are Joseph L. Blount, W. E. Andrews III, Fred L. Banks, Thomas L. Brooks, T. H. Campbell III, J. P. Comprett, Dennis Dollar, Ralph Doxey, Robert L. Everett, Timothy A. Ford, Hillman T. Frazier, Jerry M. Gilbreath, W. L. Grist, Dick Hall, Tommy A. Horne, R. G. Huggins, Edward G. Jackson, Hermit A. Jones, John R. Junkin II, Hubert S. McMillan, Hainon A. Miller, James D. Nunnally, Will Green Pindexter, Stanley P. Presley, Dorlos Robinson, Glynn F. Shumake, James C. Simpson, John H. Stennis, W. Terrell Stubbs, Thomas H. Walman, William A. Wilkerson, and Charles V. Wilkins.

Haywood N. Stubble

"WHAT ARE THE ODDS OF OUR CHURCH BAPTIZING A HUNDRED PEOPLE THIS YEAR?"



Faces And Places

By Anne Washburn McWilliams

Bless this man . . .

Feb. 12, 1982

husband didn't really love her that much. Yet when she died in December, he said, "I'm sorry, sweetheart," and he held me while I cried.

Help him to remember that I love him, on today which is his birthday, and on Sunday which is Valentine's Day, and on every day.

I

really like sharing a house, and my life, with him. He doesn't gamble or carouse around or flash his dimples at some other woman, so I'm not going to complain about his always hanging the towels crooked and his pulling the cover loose at the foot of the bed so his sons can breathe, and other little faults that I've noticed but can't think of right now.

I

'm glad you made him, Lord. You gave him a mind of his own. I used to call it stubbornness, but now I can see it's decisiveness that he has, that ability to make a choice and stick with it. We surely need somebody around our house who'll not be wish-washy when it comes to making up the mind.

I

You gave him the faculty for fixing

things like the windshield wipers on my car and the willingness to go out into the frigid carport to change the fuse at 10 o'clock at night. You gave him the natural aptitude to cook the best venison steak that ever touched a tongue. Just to please me, he went with me one night to the expensive Japanese restaurant and ate raw shrimp (well, practically), but I'll admit he can beat those professional chefs any time.

I

Best of all, you made him with a tender heart (though he'd be the last to admit it). You know how much I loved my little black dog, Devil, but that my

husband didn't really love her that much. Yet when she died in December, he said, "I'm sorry, sweetheart," and he held me while I cried.

Help him to remember that I love him, on today which is his birthday, and on Sunday which is Valentine's Day, and on every day.

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The King speaks of the future

By Howard E. Spell, Clinton

Matthew 24:1-25:13

The words "eschatology" and "apocalypse" are not often used in the average person's conversation, but they are very appropriate to the material in this lesson. The former word is defined as the study of the doctrine of the last things; the latter is commonly thought of as applying to prophetic revelation.

Apocalypse is the Greek word for the commonly used Latin word from which we get our English word "revelation." Had it not been for the influence of the Latin Vulgate on early English translations of the Bible, it is quite likely that the last book in our New Testament would be known as The Apocalypse. In the passages in this lesson Jesus was talking about events which would take place, but he was using apocalyptic imagery and we cannot be certain about some of the interpretations we should get.

I. The destruction of Jerusalem (24:1-2)

Near the close of the day on Tuesday as Jesus and the disciples left the temple, some of the disciples called attention to the structure of the temple. It has been suggested that these remarks were merely an attempt to take their Master's mind away from the trying events of this day when so many had tried to entrap him into unfavorable responses.

Knowing the size of many of the stones in the building, the disciples could not comprehend this statement about their being torn down. It seemed incomprehensible to them, but Jesus predicted it and it did happen in 70 A.D.

II. Warnings against being led astray (24:3-12)

It is probable that little was said as Jesus and the disciples walked down the hill from the temple, crossed the brook Kidron, and climbed up to the Mount of Olives. As they sat there they asked him to elaborate on what he had said and to give them a sign of his coming at the end of the age.

As we try to understand the things spoken by Jesus, we should keep in mind that dogmatism is not always an attribute of knowledge. In fact a lack of knowledge sometimes seems to breed a certain type of dogmatism. Certainly Jesus had some things to say concerning the end of the age, but we should also keep in mind that he did not have much more time with the disciples and he needed to help them with some of the things they would face in

their lives more than what would happen in the last days.

He warned them of many things which would come to pass—of false christs, wars, famines, disasters, accusations, deaths, and of false prophets who would lead many astray. But despite all of this his gospel would be preached to the ends of the earth.

III. More about the destruction of Jerusalem and further warnings against being led astray (14:15-28)

Since the days of Daniel many different interpretations have been given to "the abomination of desolation" mentioned by Daniel (9:27, 11:31; 12:11) and here by Jesus himself. In the Winter 1982 issue of the *Biblical Illustrator* (which many churches provide for their Sunday school teachers) Dale Moody has a very interesting article delineating many of the interpretations. Older people will recall there were many who believed, during the days of World War I, that Kaiser Wilhelm of Germany was the "abomination of desolation," the antichrist.

When one keeps in mind that Jesus was trying to prepare the disciples for some of the times and issues they would face, it seems logical that he would put much emphasis on their preparation for coming events rather than speculate about the time these would take place. Jesus wanted his followers to distinguish between the destruction of the temple and the final judgment. Verses 15-26 describe vividly some of the horrors they could expect during the siege and final destruction of Jerusalem.

Although the New Testament does not use the term "the second coming" with reference to Christ's return (his parousia), there seems little doubt that verses 27-28 relate to this event.

IV. The parousia and further emphases on preparation (24:29-25:13)

In its simplest terms the word "parousia" means presence. In Philippians 2:12, for example, Paul used it in contrast with the word "absence." When the term is used with reference to what is termed his second coming, the emphasis may be on his coming (advent) or on his presence with his people. It is well for all of us as we read these verses about the parousia to keep in mind that Jesus said: "But of that day and hour no one knows, not even the angels of heaven, neither the Son but the Father alone" (24:36 NASV).

Despite this fact there are always those who draw up their charts and try to fix the time of his parousia. But in all of this long section Jesus was placing the major emphasis on expectation and preparation.

More than 30 years later Simon Peter wrote some very excellent advice when he said (in a chapter dealing with the advent): "You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and to the day of eternity. Amen" (2 Peter 3:17-18 NASV).

The Parable of the Ten Virgins was given to emphasize this idea of preparation and expectancy. Today we seem to live in one of two extremes. Either we see every sign of the times as portending the immediacy of the parousia or we seem to have lost the note of expectancy and manifest complete complacency. Either extreme is wrong.

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Lester McMullen has resigned as pastor of the Hickory Grove Church, Northwest Association.

Melvin Chandler is the new pastor of Essley Memorial Church, Panola County.

Life and Work Lesson

Unity and worship

By James L. Travis

Pastoral Service

University Medical Center, Jackson

I Corinthians 10:16; 11:17-34

Some of my very best times have occurred at a family meal—times of warmth and closeness, appreciation, and deep sharing of the love of which is ours as a family. But I must say that some of my worst times have occurred at family meals—times of bickering, of hostility, open and hidden, times of great vulnerability and threat. I've often wondered why mealtime could be a setting where powerful encounters occur. Partially, at least, that may be accounted for by the very setting itself, namely, people seated in close proximity, often across from someone else, thus, creating a face-to-face situation. And the eating itself may be a great delight or something of a chore. At any rate, it seems that persons may be rendered more likely to experience significant emotional encounters at that time.

Previous references have been made to the divisions that existed in the Corinthian church and the resulting destructiveness. However, it seems to be especially acute at the setting of the love feast or the Lord's Supper. Paul was direct and unrelenting in his rebuke of those who in the Corinthian family created a divisive and destructive situation at the Lord's table.

Preparation for communion (11:27-34)

The word of caution which Paul has for these persons as they come to participate in this communal time is not to be taken as applying to anyone's merit for being a part of this occasion. Some sincere Christians have felt when they seriously examined themselves that with all of their shortcomings, in spite of their desire to live the Christian life, they really were not worthy to partake of this most important part of the faith.

If that be the case, none of us would

ever be able to partake of this communion for, indeed, not one of us can approach the Lord's table in perfection. What Paul had reference to, however, was the specific situation of divisiveness in this church. Unless they dealt with that issue and came to terms with the differences that characterized this church, then the celebration of this basic Christian ritual would be but a farce and hollow mockery of the sacrifice of Christ.

So let this be a challenge to us not to worry with whether we can ever attain such a level of perfection as to be worthy participants, but that the Lord's Supper always be a reminder of the constant need for openness and deep regard for our brothers and sisters.

How the good gets turned into the bad (11:17-22): As Paul moves to address directly the divisiveness among the Corinthian Christians at the point of the celebration of the Lord's Supper, it is evident that the difficulty there really is something that has come from a distortion of that which is good. For example, Paul allowed as to how there would be different groupings among the Corinthian Christians. That was given. The gospel is indeed for all persons, cutting across socio-economic boundaries, as well as racial and political ties.

This is one of the great truths of the good news, that no one is excluded because that person is in a particular segment of society. However, when you get a group of people together with different cultural categories represented, it is almost inevitable that there be some tension and even strife. Paul is not naive in believing that the differences would go away, and this is not what he is stressing. He wants them to be transcended, rather than become the grounds for divisiveness.

In another respect, the good is turned into the bad in that this celebration, the Lord's Supper, which initially had served as that great moment of solidarity with the disciples, in this setting has become the occasion for segregation and ostentatiousness. The disregard and destructiveness are all the more sharply felt because of all places where it should not exist, the Lord's Supper is the main one.

Now, Paul was not suggesting as a solution that these good things have to be discarded in order to get rid of the bad. He was not suggesting that the Lord's Supper be done away with, nor was he, as some persons have interpreted, suggesting that the church not be host to covered dish suppers or other times of "table" fellowship. He certainly would not have suggested that the universality of the gospel be reshaped. Rather, he moves toward finding the means to reclaim the good that exists in both the gospel and the Lord's Supper.

The celebration of hope (11:23-26): What is written in these verses seems to come from a patterned explanation of that first Lord's Supper. In this, Paul is historically grounded as this recollection fits other accounts of that last night for Christ and his disciples. As to whether Paul meant that he received knowledge in some vision from

the Lord or whether it was a part of the tradition which faithfully had been passed on to him cannot be determined. I happen to believe that it was more likely in the faithful tradition that it had been passed on by others.

It is in the celebration of the hope that is embedded in this ritual that groups may find the means of transcending all of the differences that set the stage for destructive interpersonal relationships. The bread was to be broken and eaten and the cup of the New Covenant was to be drunk in remembrance of the Christ who had cared enough to give his best. Every time that this bread and this cup are taken in hopeful celebration the Lord's death is proclaimed, not as a fixation of grief in the past, but as an openness toward the future which at some point will see the coming of the Lord again.

One of the important truths of this lesson is that the very means of dealing with the destructive situation in that church grew out of the situation itself. The way in which to counteract the blatant disregard that some of the Corinthians had for others was to live more fully into this hopeful celebration of victory in Christ.

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So let this be a challenge to us not to worry with whether we can ever attain such a level of perfection as to be worthy participants, but that the Lord's Supper always be a reminder of the constant need for openness and deep regard for our brothers and sisters.

Just for the Record



Kim Townsend has been licensed to the gospel ministry by Old Pearl Valley Baptist Church, Philadelphia (Neshoba Association). He and his wife, Stephanie, have one child, Autumn, 4. Townsend filled the pulpit for the church recently while they were without a pastor. The present pastor is Dennis Cleveland. Townsend is available for supply or interim work. He said he hopes to enter pastoral work. He can be reached at 656-5709.



Marketta Garner of Temple Baptist Church, Hattiesburg, taught a book study "What Happens When Women Pray," for the Baptist Women and Baptist Young Women of Marion County Association, at Cedar Grove Baptist Church on Feb. 6. Charles Anglin is the Cedar Grove pastor; Betty Breland, Cedar Grove, is WMU director for both her church and association.

Pocahontas Baptist Church (Hinds County) has surpassed its Lottie Moon Christmas Offering goal of \$2,000.00.

During the Foreign Missions Week of Prayer, the WMS presented the missions program to the church at the Wednesday night prayer service. The offering received to date is \$2,125.00.

Randy Turner is pastor.

Devotional

How to face each day

By Jerry W. Mixon, pastor, Goss Church

Someone has suggested that "died of worry" should be written on many grave markers. Many end life because of worry. This problem of worry is a major concern today. Dr. Edward Podolsky has stated that worry can be the root cause of such physical disorders as heart trouble, high blood pressure, forms of asthma, rheumatism, ulcers, colds, thyroid malfunction, arthritis, migraine headaches, blindness, and stomach disorders.

What is the cause of worry? Most of us would agree that it is fear. Usually it is fear of the unknown. We do not know what is going to happen, but we have to deal with the future. So we worry. The father worries if he can maintain his job. The mother worries if the family can keep up their social standards. The children worry about acceptance by peers. The farmer worries with the rise and fall of sales. We all have our worries.

The Greek word to divide is MERIZO. The Greek word for mind is NOUS. When you combine these two words you have the Greek word MERIMNAO which means worry. Thus to worry simply means to divide one's mind. The scripture claims, "A double minded man is unstable in all his ways." Worry affects our thought process; thus our ability to make sound decisions has been altered.

How then do we deal with worry? One suggestion is that we take positive action. There is no reason to fear. God has opened life to us through his Son. Let us not lose faith. God is forever working behind the scenes of our lives. He will not lose the precious investment he has made in us.

The next time you are afraid of the future and begin to worry, combat worry with faith. There is no better way than to pray. The Bible says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Worry is doubt, but prayer is faith. It is up to us to decide how we will face life daily . . . with worry and doubt or with faith and prayer.

Uniform Lesson

Christ empowers for witness

By Louie Farmer, Jr., Hattiesburg

Mark 6:1-13, Acts 1:6-11

Christians make up a smaller percentage of the world's population each year. Christianity is losing the race for the souls of men. Many Christian leaders feel that the ability or the power to witness is the greatest need of most Christians. This has led them to write many books on personal witnessing and to develop many programs and systems of witnessing.

Today we will study Jesus' program for evangelizing the world. Taken together our two scripture passages give us an insight into his thinking about witnessing.

Organization for witnessing (Mark 6:7-13)

Jesus called his disciples together for a conference on his version of a first century "Bold Mission Thrust." We need to understand what he told them before he sent them out.

A. The first element of Jesus' missionary plan was that they should go out in twos. This was not a completely new idea since the Jews had long taught that truth was to be established in the presence of two witnesses (cf. Matt. 18:16). Some of the most evangelistic church groups of our time constantly send out pairs of witnesses into our communities. Psychologically it is a sound idea because each of the witnesses can give support to the other. Two can go into places that it would be impossible or improper for one to go alone. So Jesus sent his disciples out "two by two."

B. The second element of Jesus' plan (verses 8-11) involves the financial support of those going out. Jesus was anxious that the disciples go forth as witnesses but did not want them to be dependent on money or material things. He told them to take only the bare essentials—no food, no money to buy food, and not even a wallet to carry any money. They were not to use their time raising money in any way. Compare a parallel passage where Jesus said, "For the workman is worth his pay" (Matt. 10:10, Phillips).

In order to make this possible Jesus told them to go only to the Jews and not to the Gentiles or the Samaritans. When a traveler came to a Jewish house the culture of the Jews demanded that he be fed and given a place to sleep. This must not be taken to mean that he would continue to exclude the Gentiles and the Samaritans (cf. his witnessing to Samaritans

in John 4).

Witnessing was the important thing to Jesus. In a different culture (Gentile—not Jewish) Paul made efforts to gain the means for his keep while he witnessed. When Southern Baptists send missionaries to foreign countries we must have the resources to support them on the field and to bring them home in case an emergency arises.

C. Another element of Jesus' plan was the message they were to tell. The disciples went out and preached that people should turn from their sins. This is not the complete gospel but it is the basic message that evangelists have always spread. It lays the foundation for telling people that they must believe to be saved.

D. Jesus gave his disciples authority to drive out unclean spirits and to heal the sick. Surely an important part of a mission enterprise is the healing ministry. Southern Baptists have clinics and hospitals at home and around the world wherever they do mission work.

The power for witnessing (Acts 1:6-11)

A. So deep was the Jewish belief in a Messiah who was to bring back the Kingdom of David that the disciples were still confused, even just prior to the ascension. They were convinced that Jesus was the Messiah but the crucifixion, the resurrection, and his appearances to them during the past forty days left them confused. They asked Jesus if finally he was going to give the Kingdom back to Israel. Jesus told them that it was not for them to know the schedule of things that were left to the Father's authority.

B. Jesus was thinking about how his work would be carried on after he went back to heaven. He told the disciples that they were to wait for the power they would receive when the Holy Spirit would come on them.

When young people feel the urgency to work for the Lord it is often difficult for them to wait until they are prepared. Jesus instructed the disciples to remain in Jerusalem for a time. That time was to be spent in prayer and meditation. As young people would say, "It would give them a chance to get their heads on straight." After all, they had been through some very confusing and unprecedented experiences.

C. Jesus gave instructions that the disciples were to wait for the power of